

COMPARATIVE AND INTERPARADIGMATIC STUDIES FROM MATERIALISM TO CONSCIENIOLOGY AND HOLOSOMATOLOGY

Inês Terezinha Soares Fernandes do Rêgo

ABSTRACT. The article initially shows how, since antiquity, materialism seeks to explain everything in the universe from matter. It also seeks to present the mathematical treatment and the development of rigorous and critical scientific methods from the 17th century which translated phenomena into laws. It demonstrates the strengthening of materiality and objectivity in the scientific paradigm, and its implications for social relations. It explains how the advances in materialist science contributed to the construction of the consciential paradigm proposed by the new science conscientiology, which expands research beyond materiality and objectivity of the conventional science. The text highlights how conscientiologic and holosomatic self-research promotes self-investigation of each vehicle of manifestation of the consciousness, expanding the coherent understanding of effects and personal progress according to consciential reality. It builds a panorama going from Greek materialism to modernity and from philosophical to holophilosophical study, thus presenting conscientiology as an innovative science.

Keywords: Materialism – Science – Holosomatology – Conscientiology – Theorice

INTRODUCTION

The term materialism refers to the year 1702, when it was created by Gottfried Leibniz (1646-1716), polymath, diplomat, mathematician, scientist and philosopher of German origin. This author developed a new theory of movement (dynamics) based on kinetic energy and potential energy. In 1748, the term was also claimed by French philosopher and physician Julien La Mettrie (1709-1751), considered a pioneer materialist writer during the Enlightenment period.

Based on the Theory of Evolution, German physician and naturalist Ludwig Büchner (1824-1899) defended the materialism of natural sciences, together with atheism and atomism. In 1855, he exposed the harmony with modern discoveries in his literary activities, expanding materialist concepts with the indestructibility of matter and the purpose of physical strength.

To scientific materialism, everything is related to purely material or mechanical facts. The convergence between scientism and scientific materialism makes

more sense with the development of modern science.

In popular interpretation, the prevailing materialism in Western society today can refer to material success and progress as the greatest values in life.

Here are 4 examples of materialism definitions that can illustrate the doctrine, philosophy or theory in different conceptions and times:

1. Doctrine that identifies in thinkers like Lucretius (94-55 BCE) or d'Holbach (1723-1789) that matter and its movement, the fundamental reality of the universe, has the capacity to explain all natural, social and mental phenomena;
2. Doctrine found in thinkers such as Epicurus (341-270 BCE) or Helvetius (1715-1771), who relate the material constitution of physical reality to the ethical and social assumption that all men are equal, whose behaviors are based on interest, with impulses to obtain pleasure and eliminate pain;
3. Thought stream that affirms the precedence of matter over spirit or mind, underlying several pre-Socratic philosophical schools in the 5th and 6th centuries BCE, as well as Stoicism, still in force today;
4. In Marxist thought, that which is necessary for survival of man in society (food, housing, work, etc.) and underlies the economic structure of organized society.

The upcoming of theory and practice (theorice) of neuroscience conscientiology belongs to the historiographic renewal (intrapysical and extrapysical) of terrestrial humanity, reaching the Consciential Era or the Era of Self-discernment, in which the average of the intrapysical consciousnesses (conscins) are sufficiently evolved. This subjectivity favors the greater innovation effort of conventional science, defending the cosmoethic experience, besides intraphysic social morality, exemplifying the universalism of the basic laws of Nature and the Universe, providing the natural development of the consciousness (Vieira, 2009, p. 381).

The main objective of the article is to review the historical context of Materialism, from pre-Socratic conceptions to modernity, to make a comparative philosophical study as far as possible with conscientiology, more specifically with the specialty holosomatology, using that approach in some aspects of holosoma self-research.

I) MATERIALISM IN HELLENISTIC ANTIQUITY

The results of philosophical investigations form the tradition in philosophy, corresponding to the knowledge systematized throughout history by countless thinkers. Thus, according to German philosopher Hegel (1770-1831), a given philosophy has an intrinsic relationship with the historical context in which it was

conceived (Hegel, 1998), so that philosophical research in the Greek world was, at first, related to the origin of the universe. This knowledge, known as cosmology, lasted until the Middle Ages, because it tried to rationally prove the existence of God. In contemporary times, philosophy would already be related to the validity of scientific knowledge and the sense of the presence of human beings in the world.

A) Stoicism

Stoicism (such as Platonism and Aristotelianism) survived during the Roman Empire, including the periods of Emperor Marcus Aurelius (121-180 CE) and that of Justinian (527-565 CE), who is said to close all pagan philosophy schools. Stoic doctrine, in its final phase, underlaid citizens' interpersonal relations as it developed more or less political conceptions, despite its marked cosmopolitanism. This philosophy was suitable for the dominant classes of the time, using speech as a rhetorical and dialectical exercise, extracting from there, later, the principles of political science.

Stoicism is the period of Greek philosophy marked by a concern with the balance between reason, virtue and pleasure. This thought school appeared with a disciple of Aristotle, Zeno of Citium, in the 4th century BCE. Stoics were the first to try to rationalize ethics, that is, they tried to disconnect ethics from metaphysics, dividing the virtues into three categories: 'natural', 'moral' and 'rational', corresponding, respectively, to physics, ethics, and logics.

- 1) In Stoic philosophical discourse, physics is responsible for all issues related to the natural world, forming an advanced knowledge to understand the doctrine. Physics would absorb ontology, metaphysics and theology, besides various empirical sciences such as meteorology and astronomy. For stoicism, beings are composed just by bodies interacting in the most diverse ways. All that exists is a body: a basic statement of materialism.
- 2) The Stoics' ethics is a theory of reason's practical use. Human being must live according to nature, with rationally justified choices, with actions carried out by instinct, proper to duty, which can also contradict nature. Man is virtuous and always does everything well because he reasons. Emotion has no value and no role in the economy of cosmos, it must be eliminated within the Stoic sage, who has to be apathetic.
- 3) Stoic logics is assumed in two categories: rhetoric as a discourse science without contradiction; and dialectics, which outlines a theory of language in which grammar is the science of words, and grammatical logics deals with the meaning of words. The "blank slate" theory of the mind or "blank mental state" also comes from Stoics like Lucretius and d'Holbach's mechanical determinism (in 1770), with the notion that

human being since birth has a condition in which it is devoid of any innate knowledge, life experiences are inscribed later, that is, it denies universal reality and considers reality as individual, subjective and natural.

Stoicism flourished in Rome with Lucius Annaeus Seneca (4 BCE - 66 CE) as one of its greatest philosophers. Seneca, tutor of emperor Nero, had a great influence on the moral conduct of the latter when he was young. The philosopher visualized in philosophy the art of both living and dying well, considering such art the pedagogy of humanity, deeming it essential for directing inner life. Stoicism became an apostolate and elaborated the art of persuasion, of the true eloquence that is teaching. Roman morality had a clear orientation, the end of which was man's subordination to the city. Stoicism's precept was to live harmoniously, according to nature, according to virtue, a metaphysical meaning for man, the being endowed with reason.

The Stoics' practical use of reason over destructive emotions advocates calm amidst chaos and the unpredictable, doing what is best within the possibilities and accepting what is out of control, what is external, as inevitable and natural. The Stoic school, present in contemporary times, does not propose conformity, passivity in relation to life, but acceptance of things beyond control and that have already happened.

The sharing of the stoics' rationality makes human beings equal throughout the universe. This thought is egalitarian and cosmopolitan, it seems to be a type of enlightenment, in a certain way for that time. The lessons of resilience by learning to deal with people's unpleasant side are typical of stoicism.

The stoics can appear superficial, without feelings and repressed. Controlling emotions derives from personal values. Stoicism makes people not afraid of anything or of dying. In its philosophy, leaving life without regret is like standing for your rational principles above every threat.

B) Epicurism

Epicurism understands pleasure inquiry to dominate all of man's activity. Epicurean discourse followed a resolutely deductive form, that is, it started from principles to reach the conclusion.

At the end of the fourth century BCE, Greek philosopher Epicurus (341 - 271 BCE) formulated a variant of the atomistic theory proposed by Leucipo (500 BCE) and Democritus of Abdera (460-370 BCE). For the first atomists, atoms held just shape and size. Epicurus, in turn, attributed another essential property to them: weight (gravity as an essential property). The reason for the ceaseless movement of atoms is their weight, tending to random deviations, to collide with their neighbors, triggering all kinds of movement. Epicurus introduced the acci-

dental element of sudden deviations to reconcile this physics with ethics, softening the causal determinism of the original atomism and thus reserving a more decisive role to human freedom.

Greek atomism, especially the Epicurean version, penetrated Roman society, mainly through poet Lucretius (99 - 55 BCE) and his work entitled *De rerum natura* (On the nature of things). In Lucretius' understanding, human spirit, as a vase that receives the images of the gods, changes or distorts them when it believes threats and evils to come from divinities to men. However, with the collapse of that civilization, this school of thought fell into relative ostracism.

Atomism was a philosophical doctrine in response to one of the fundamental problems presented by Greek philosophy, that of understanding the changing character of the world, solving the conflict between the concept of being and change perception (movement). In the atomist theory, the material world is composed by infinite, tiny, non-creatable and indestructible beings, called atoms, which move incessantly through a void, with no other properties but size and geometric shape. In this conception, objects are combinations of many atoms.

One of the most important elements of this theory concerns the question of how atoms combine and arrange themselves. Democritus taught atoms combined through mechanical couplings associated with their shapes or by simple, circumstantial juxtaposition of an atom by a group of others. In this context, there were different types of atoms, associated with different material structures or different perception forms for human senses. The atomist school supposed atoms in movement aggregating, forming some 'vortex' dragging the others. For Leucippus and Democritus, all matter is formed by atoms, and there is no celestial matter whose nature differed from terrestrial matter.

According to **classical atomism**, in modern language, theory comprehends four basic principles:

- 1) **Indivisibility:** of elementary and unalterable matter (corpuscular) units;
- 2) **Existence of emptiness:** through which atoms move;
- 3) **Reductionism:** understanding material objects' properties in terms of movement and organization of elementary bodies, in themselves, just endowed with extension, form and movement;
- 4) **Mechanism:** the concept that movements are exclusively caused by the local action of external material agents.

The 15th century cultural revival undertook the recovery of classical antiquity works. The newly emerged press allowed Renaissance European society to access letters from Epicurus exposing his doctrine, significantly influencing philosophical and scientific thinking. The mechanistic character of the original doctrine was replaced in some thinkers by animist elements, attributing to the moving object some self-government of its movement, according to its own intentionality.

Synthetically, epicurism makes materialistic and mechanistic claims that everything is made of invisible particles in motion without purpose that collide and combine in the void, space and time are infinite, nature is an endless experiment, human society started as a battle to survive, there is no supernatural explanation of life after death, religions are cruel illusions, and the universe has no clear purpose. The soul is formed by tenuous and delicate bodily particles scattered throughout the physical body; with death these particles of atoms separate, ending body and soul.

Epicurist ethics links happiness directly to pleasure. Pleasure forms are, for instance, ataraxia and aponia. *Ataraxia* is basically the triumph of man's reason over irrationality environing him. Man ceases to fear the divine, pain, and, especially, death. This philosophy refers to the serene and calm mood, demanding the individual to regulate passions and strongly face adversity, leading a balanced and peaceful life. This way, he can avoid unnecessary pleasures, such as those arising from ego and ambition, which cause intense pain after initial satisfaction. *Aponia* means pleasure without physical and mental pain, that is, static pleasure whenever pain is removed.

In conscientiological terms, mental agitation arising from ego issues may be related to disorderly emotion, due to personal indiscipline, and, consequently, repeating the same chain of errors. Such behavior starts with anti-discernment, de-prioritization and consciential neglect when the individual is unable to think with straightforwardness and hygiene. Therefore, the evolutionary mismatch imprisons the consciousness to its own intimate disorganization, producing disharmony and inconstancy in the coexistence ambit.

2) SCIENTIFIC REVOLUTION OF THE 17TH CENTURY

Galileo Galilei's work (1564-1642) is closely linked to 17th century scientific revolution. Universally considered the founder of classical physics, he developed a physical-mathematical theory of natural phenomena. As founder of experimental method, counts as Galileo's legacy the way of conceiving physical science, method and scientific results.

The substantive contributions to this new science by Galileo, namely the discovery of the law of falling bodies, the formulation of uniformly accelerated motion theory, and the discovery of the parabolic trajectory of projectiles, along with the elaboration of the first kinematic theory to describe mathematically the movement of physical bodies, consolidating the development of natural events dynamics. There were important steps in the discussions about the extrusion caused by terrestrial rotation, or with its unique principle of movement theory implicating energy conservation, or even dynamic theory of tides. In short, the Galilean scientific attitude researches, in nature, mathematically expressive regular-

ities, the so-called laws of nature, with the method of testing their truth in experiments.

Galileo's discoveries made Thomas Hobbes (1588-1679) his great disciple in philosophy, who established a political theory based on the Galilean model of analysis, division and recomposition, in search of clear and transparent knowledge. Hobbes reduces thought and human life itself to movement.

Hobbes' nominalism takes the sense of representation through language to the extreme. Concepts are representations expressed by a common name. Mind operates with concepts through analysis and synthesis, dividing and composing them. Reasoning is speech representing something. Knowledge starts from the conceptions of things, by their naming, elaborating true propositions, and reaching representation through discourse. Knowledge based on movement represents things without intending to be the absolute truth.

Finally, in Hobbes' philosophy, movement is leaving natural state towards political state, man's will's outcome, consequent to life-preservation state. Man is a sophisticated machine with functions and activities described in purely mechanistic terms.

Contemporary to Hobbes, René Descartes (1596-1650) was also a philosopher, as well as a physicist and mathematician, an important French character in Scientific Revolution. Considered influential by contemporaries and several generations of later philosophers, he was one of the precursors in the study of movement and inaugurated rationalism, the basis of contemporary science. Hobbes diverged and was a staunch critic of the reference *res cogitans*, in reflexive and self-reflective process, when focusing on the Cartesian notion of nature in Descartes' meditative subjectivity.

Descartes founded philosophy on the concept of substance, the first category of "being" in the world. There are, for him, two types of substances: the thinking substance (the inextense I) and the extensive substance or extension (width, height and depth of a body). Everything is extensive in the world of Descartes, no place for emptiness. What distinguishes one body from another is its movement. For Cartesians, natural philosophy consists in the study and exposure of bodies' movement and in variations of this movement, internal to the body itself. Descartes' Cartesian theory provided a basis for Newton's later mathematics in the examples of "Discourse on Method" (1637).

Isaac Newton (1643-1727), recognized as an English physicist and mathematician, whose work is considered one of the most influential in history of science, describes the law of universal gravitation and the three laws of classical mechanics. He demonstrated that the movements of objects, both on Earth and other celestial bodies, are governed by the same set of natural laws; for him science was to discover universal laws, enunciating them in a precise, rational way.

Newton's true inspiration for the creation of his revolutionary physics was intense opposition to Descartes' natural philosophy. For Descartes and the Carte-

sians, the rules of nature have their origin in divine perfection. For Newton, creation alone would not establish the natural characteristics of diverse environments.

For Newton, movement has a dynamic character, linked to the concept of force, external to the body. In Greek atomism, matter was finitely divisible down to the atom. Descartes refused atomic indivisibility and empty space. For Newton, matter had one last part and there were empty spaces between the parts. The world was not, could not be *plenum*, as Descartes wanted. Newton called corpuscle, a tiny, rigid and indivisible body.

Scientific revolution produced paradigmatic transformations in cosmology with the demonstration of Galileo's heliocentric model challenging the structuring vision of the world, of man as the center of the universe, of the difficulty of accepting changes, on behalf of the new idea of an infinite universe, of active science with instruments, based on calculations, evidence and on the quantifiable.

Mechanism looks at nature and man himself as machines, as mechanisms seen and analyzed through reason. The rigid subject-object separation, prioritizing object and its observable and measurable phenomena, the instrumental view, minimized the interest for human consciousness.

3) SCIENTIFIC REVOLUTION OF THE 18TH CENTURY

Starting from the principle of determinism or obedience to laws, materialists sought the same bases for social life, similar to what had been observed in natural phenomena. However, in social life, transformations and changes take place because man had moved away from his natural state, becoming civilized according to J.J. Rousseau (1712-1778), or human society evolves, and the state of things can be changed by education. Thus, materialism placed itself in the utopian point of view, ignoring the laws of the development of society, as it cannot explain the variations that operate in it.

A) England

English science in the 18th century had great scholars. England's ideological life is a complete picture of the struggle between materialism and idealism, which ranked with religion. At the end of the 17th century, the first Academy of Sciences, the Royal Society for the Promotion and Development of Physical Sciences, was organized in England.

Newton's mechanics dominated science until the end of the 19th century. However, Newton's unilateral empiricism was based on Francis Bacon's (1561-1626) inductive logic, emphasizing experimental investigation and denying the importance of a general theory or hypothesis.

John Locke (1632-1704) was considered a progressist, the main 18th century materialist. Locke proposes to investigate origin, certainty and extension of

human knowledge, adhering to the materialism and empiricism of Bacon and Hobbes, from whom he is an immediate follower. The general basis of Locke's philosophy is materialistic, but contains idealistic tendencies. His philosophy conceives matter as inert mass, whose movement is originated from outside by a primary engine, God. He transplanted the metaphysical method into philosophy, copied from the natural mechanical sciences. Locke's theories founded the social-revolutionary theories by extracting from world experience ways to change society by inculcating in man truly human properties, leading to utopian socialism supported by materialist principles.

David Hume (1711-1776) extended his skepticism to the doubt about the existence of the substance and the objective laws by which nature is governed. Hume addressed his speech, first of all, against materialism. Hume renounced from the knowledge of material causes arousing external senses. He reduced experience to accumulation and source of sensations, which could only be thought or demonstrated. Hume's agnosticism brought about the theory of the impossibility of knowing things even if they exist in reality. In doubting the existence of things outside the consciousness, outside the limits of human sensations, he adopted the position of skepticism. He declares the problem of objective world in general as insoluble. Conviction about human blindness and weakness is the result of Hume's entire philosophy.

B) France

French materialism in 18th century was the supreme evolution degree of materialist philosophy as a weapon of revolutionary bourgeoisie against feudalism. The atheist-revolutionary character of French materialism and its higher development for the time conditioned class struggles in France, bringing significance to the successes of natural sciences. Despite the colossal successes of natural sciences, they crossed the metaphysical period of their development without progressing towards the creation of later evolutionary theories. Mechanical mathematical principles marked other natural sciences, endowing them with, besides a mechanistic, also a metaphysical character. Natural sciences as first theoretical source of French materialism developed scientific lines in medicine, chemistry, biology, reworking Lockean theory of the material origin of knowledge and the fight against Cartesian theory of innate ideas, the second theoretical source of French materialism.

Paul Holbach (1723-1789), one of the creators and inspirers of French encyclopedia, lead the advanced group of encyclopedists and materialists. In the lounges (meetings with a social character) Holbach met with the most notable thinkers of the time: Diderot (1713-1784), D'Alembert (1717-1783), Rousseau (1712-1778), Montesquieu (1689-1755), Condillac (1715-1780), Hume, among others.

Voltaire (1694-1778), defender of individual freedom, in his naturalistic philosophical concepts was deist. Through deism he supported the scientific conception of the world and disseminated free thought and personal experience. Rousseau, also a deist, fought materialism and atheism and defended natural religion, the religion of feeling.

French materialism has its scientific-natural roots in Descartes and Newton. They spoke directly and clearly about matter, everything that exists is material; matter is what acts on the sensory organs. Extension and time are also attributes of matter; space and time are treated mechanically from Newton on. Matter is a concrete physical reality, composed by smaller particles, molecules and atoms, with atoms being the homogeneous and indivisible particles of matter. There is a recognition of the indissolubility between matter and movement. In their political concepts, French materialists departed from nature's changing laws, to which also man is subject. Man-nature separation, inobservance of man's natural rights, caused all social disasters. For this reason, materialists drew revolutionary conclusions about society reconstruction according to nature's laws.

4) DIALECTICAL AND HISTORICAL MATERIALISM

Bourgeois revolutions of the 17th and 18th centuries destroyed feudalism in the most advanced countries of Europe, England and France, preparing the development of capitalism. Triumph of capitalism entailed new forms of exploitation and class struggle. In the first half of the 19th century, the first germs of the independent revolutionary movement appeared, and Engels (1820-1895) is inextricably linked to the formation of its political conceptions. In the beginning, they were young Hegelians in philosophy and revolutionary democrats in politics. However, along their political-practical activity, they overcame Hegel's (1770-1831) idealism, created dialectical materialism and scientific communism. Marx (1818-1883) and Engels highlighted the active influence of man on nature, the social and historical character of human practice. Dialectically, they reported contradictory elements, searching the element responsible for their transformation into a new fact, destroying the old and bringing a new model of society, production, thought, and economic and political power, thus explaining the dialectic movement of the real over a material base.

Marx and Engels emphasized that ideas belong to a time. Praxis is not explained from ideas, but ideological formations are explained from material praxis, as it is not the consciousness that determines life. They started from real assumptions of material production of life, of the means to satisfy vital needs with which the production of ideas, of representations of consciousness are immediately intertwined. In the materialist conception of history, production and reproduction are determinants of real life. For Marxism, history would be linked to the world of men as producers of their concrete conditions of life, its base is in the roots of

material world, organized by all who make up society. The modes of production are historical and must be interpreted as a way found by men to develop and continue the species.

5) CONSCIENTIOLOGY

Conscientiology is the science that deals with the comprehensive study of the consciousness, carried out by the consciousnesses themselves through consciential attributes, vehicles of manifestation and multidimensional consciential phenomena (Vieira, 2009). Consciential paradigm, leading theory that underlies Conscientiology science, is the most advanced knowledge or cutting-edge relative truth, in conformity with the new idea and the expression of that idea and its content, about which the consciousness has self-conviction, according to the principle of disbelief. This principle replaces belief for knowledge, arising from rationality and personal experience, distancing itself from other knowledge/idea systems, highlighting the direct sponsorship of logical, technical disbelief.

6) HISTORICAL COMPARISONS BETWEEN PHILOSOPHICAL PRINCIPLES

Next, in chronological order of historical events, materialist ideas such as in Hellenism, Philosophy, Cartesianism, Enlightenment, Marxism and Dogmatism, are compared with more recent ideas and advanced philosophical principles consistent with the consciousness, based on Cosmoethics and Universalism, bringing the concepts of consciential evolution in an integral way.

A) Hellenism – Philosophy – Holophilosophy

Hellenism

Hellenism deals with Hellenic civilization and culture after Alexander the Great (356-323 BCE). It concerns the set of ideas from Ancient Greece regarding institutional, administrative and economic developments, as functions of democracy. Hellenistic Ethics settles on the Socratic virtue of contemplating the good, centered on the integral man, when caring and knowing himself. Among the intellectual procedures employed by Greek philosophers, the following stand out: Socratic dialectics to discover truth; the dogmatics of truth and absolute knowledge; persuasion through rhetoric; oratory as an art of public speaking; the sophistry of refutation and apparent rhetoric; and eloquence of competent speeches.

Philosophy

Philosophy is a non-scientific, generalist and speculative discipline, investigating, questioning and developing knowledge about theoretical models and methods, supporting materialistic interests of all shades. It associates monovisual, ideological and traditional ideas. Philosophy's rational arguments have incomplete materialistic approaches around one-dimensional conceptual realities, generally inconclusive but with logical priorities. Philosophy theory originated Conventional Science.

Holophilosophy

Holophilosophy is the set of all knowledge produced by humanity. This knowledge is developed through fundamental, technical studies, resulting from all cognitive efforts of all schools, systems and philosophical streams on the planet. In conscientiology, holophilosophy comprises cosmoethics, in addition to ethics because it is cosmic and universal, confronting through investigations and questioning the evolutionary principles and productive contents of the various dimensional, multidimensional realities, as cutting-edge relative truths.

Notes

Among the main intellectual procedures employed by ancient Greek philosophers, some are applied in conscientiological techniques based on the principle of disbelief and consciential paradigm. Among them, we can list these 7 essentials:

- 1) **Coherence**, like harmonic relationship between facts or ideas;
- 2) **Consensus** on uniformity of ideas and thoughts;
- 3) **Criterion** with discernment in evaluation or choice;
- 4) **Debate** in joint exposition of arguments;
- 5) **Erudition** of knowledge or varied culture;
- 6) **Experiment** as test and verification of phenomena;
- 7) **Refutation** in reply, contestation with the set of reasons invoked.

B) Paradigms: Cartesian - Consciential

Cartesian

Cartesianism inaugurated conventional paradigm with autonomy of reason, valuing rationalism and knowledge, the method to reach possible truths, with evident and distinct proofs. Experimentation would be in the background. Individual thinking is evidence for existence itself. No access to multidimensionality, one sees the mixture of Cartesian rationality with theology. Cartesianism admits the

functioning of Nature as a predictable, automatic machine, constituted by movements and interaction of mechanical bodies in space. The technique used is to observe Nature and scientific phenomena. Rationalist effects produced electronic mechanism, contributing to the scientific materialism of matter research. The axiomatic model of reasoning is coherent with ideas, departing from premises considered true that explain reality, to reach a conclusion, bringing confidence in reason. Methodical doubt technique seeks truth through methodical skepticism.

Consciential

Applying consciential paradigm makes a consistent distinction between conscientiology and other lines of cognition or intellectuality, culture, scholarship, polymathy and research in general. The inclusion of multidimensionality (the study of consciousness in the various dimensions) goes beyond materialistic approach to known systemic paradigms and ideas. Multidimensional self-awareness demands a theoretical and practical (theorice) way, the research code of logic and personal rationalization through the *principle of disbelief*, direct self-experience of well-founded technical incredulity. Disbeliefology complement is indispensable to conscientiological, cosmoethical experiences, in this intraphysical dimension. This creates opportunities for the development of evolutionary theoretical intelligence for all consciousnesses.

C) Enlightenment – Paraenlightenment

Enlightenment

The Enlightenment movement originated from Renaissance in cultural, scientific and artistic aspects. It aimed at a society centered on man, with rights guaranteeing access to freedom. Critical spirit was emphasized, based on experience, scientific investigation and human understanding, systematizing rationalist and materialist ideology. It was professed to be optimistic about human capacity to know and understand nature, and sciences were affirmed as a new paradigm. The Enlightenment was the manifestation of cutting-edge cognitive knowledge, capable of expanding the worldview, contrary to reductionism and dogmatism of the time. It culminated in the production of the French *Encyclopédie*, in the 18th century, the most important intellectual production, synthesizing collective knowledge of the Century of Lights. The Enlightenment ideals, ideas and principles recorded in the encyclopedia defended humanist rationalism, progress, expansion of knowledge, culture, tolerance and humanitarianism through the rights of equality and freedom of men, but restricted to the unidimensionality of natural laws.

Paraenlightenment

Paraenlightenmentology is the specialty of Neuroscience *Conscientiology* directly related to *the Encyclopedia of Conscientiology*, an open work (2006-), under construction, in order to spread the task of clarification (claritask), contrasting with customs and habits, cultural idiocy and existential robotization still in force in this 21st century. Textual density and paradoxical stylistics of the verbetes produce singular repercussions from the cognitive, social, cultural, political, paradipomatic, multidimensional and multiexistential aspects, reaffirming the conscientiological principles in the primacy for consciential evolution in the most varied aspects. The greatest legacy is the group holothosene of claritask without borders, the materthosene and verpons (relative cutting-edge truths) of conscientially libertarian collective works, building on the uninterrupted evolutionary value, with no deadline to complete the *Course of Long Course* (Conscientiological Tertulias) of neoverbetographic defenses.

D) Dogmatism – Anti-dogmatism

Dogmatism

Dogmatism encompasses the set of ideas, principles or attitudes of an indisputable character, definitive knowledge, absolute truth, limiting personal and group evolutionary free-will. Dense monovision characterizes a dogmatic circle, of blind believing. There are numerous examples about it. Scientific dogmatism brings extreme attachment to science system, with non-participatory research advocated by mainstream science. Religious dogmatics favors the ectopy of indoctrination, imposition and inculcation of daily distortion of reality and self-sanctification. There is submission to the so-called sacred books constituting the existential robotization of the majority of planet's population. We still find submission to dogmatic antiquity beliefs. Racist dogma favors authoritarianism and racial superiority. The dogmatics of savage capitalism produced crises, such as the 2008 economic *big crash*, by using economic liberalism to the extreme.

Anti-dogmatism

Antidogmatism is the set of theorice procedures of the lucid consciential researcher contrary to dogmatics, guided by the principle of disbelief, avoiding sectarian ideas, sub-brain washing of cunning beliefs and behaviors based on dogma. Anti-dogmatic action implies self-criticism, attention, self-questioning of the various paradigms prevalent in human life, to avoid the embarrassment of submitting oneself to outdated ideas. Anti-dogmatism is at work with criticism, cosmoethics and the *avant-garde* of verpons, so as not to outsource personal consci-

ential evolution. Anti-dogma presupposes recycling of credulous postures, irrationalities, monovisionary personal beliefs and dogmatic existential automatism. Self-discernment expands through critical judgment, logics, facts and comparison of ideas against unverifiable dogmatic subservience. Freedom is thinking for oneself and making evolutionary choices, free from others' fossilized opinions. There is the scientific posture of experimenting, reasoning, researching, theorizing and recycling, knowing artifacts of knowledge, expanding personal universal knowledge.

7) SCIENTIFIC MATERIALISM

Materialism is the conception that considers the universe as being constituted exclusively by physical matter and energy, in a simplistic view, and active physical processes. In recent times in history, doubts have arisen when explaining phenomena from physical causes and effects. Scientific method has ever since been added to mathematical modeling and measurements through experiments. It is important to recognize that materialism has become a necessity in human evolution. Modern science is clearly materialistic. The increasingly complex technological successes and the growing dominance of nature generated confidence in the scientific-materialist worldview, because matter and physical energy are inexorably subject to 'laws' and physical conditions.

One of the bases of materialism is to explain everything in the universe as a mechanism. The mechanistic materialist conception of the world, if taken consistently to the last consequences, sees human being as a machine, in the sense of being a purely physical system. However, the functioning mechanism of a living being cannot be fully explained from the physical point of view. Human being, in this conception, is nothing else than physical body, which has not changed in the last millennia. Any change in humanity would be due to cultural developments, including knowledge. Feelings are simply mechanical reactions of the organism, the sole purpose of which is to make the person feel pleasure; any discomfort or pain is considered an undue deviation and must be eliminated. This necessarily leads to an existentialism, taking advantage of every moment to have pleasure. Human life then becomes a search for pleasure. Feelings must serve selfishness.

The two biggest recent human developments are that of individual freedom and human rights. The concept of individual freedom and its search was deeply ingrained in the modern human being, producing an inconsistency with materialist conception of the world. Science has no explanation for thoughts – they are thought to have something to do with the brain, being mysteriously generated by it. For it has even less explanation for feelings. The latter are much more nebulous; we lack in them the clarity and self-awareness that one can have through thoughts.

The materialist conception denies the existence of anything immaterial, admitting only physical processes in living beings and the universe. Most scientists have developed prejudice against everything that concerns something nonphysical. Modern science is materialism's main pillar. However, having prejudices contradicts one of the basic principles that should guide scientific attitude: not having prejudices or preconceived ideas and being willing to investigate and study any idea or phenomenon. In general terms, only someone with a very narrow, simplistic and superficial conception of the world could be satisfied with materialism. Another satisfaction possibility is to avoid questioning profound issues raised by science itself.

8) CONVENTIONAL PARADIGMS

The word paradigm, coming from Greek and Latin, means model, pattern, relating a set of knowledge, experiences, values, beliefs used by a group of individuals. It can also be a structured knowledge system to study a certain phenomenon. Paradigm can be social, cultural, collective, mesological, influencing behaviors and the outside universe.

Paradigms are universally recognized scientific achievements that, for some time, provide problems and model solutions for a community of practitioners of a science. Paradigm makes a scientist a member of some scientific community, connected to a network of shared conceptual, theoretical, methodological and instrumental commitments or adhesions, which guide and interpret research (Kuhn, 1991).

Conventional science presents an organized set of knowledge aimed at a particular object of study or research. Knowledge is obtained through observation, verification, experiences regarding facts, with its own methods. The different sciences have a defined study object and particular research methods that improve the development of knowledge, providing academic and professional information in laboratories or universities.

9) CONSCIENTIOLOGY

The study of the consciousness is done in a global, multidimensional way, it is also interdisciplinary, universal, through the consensus of group ideas, valuing positive, innovative attributions and self-teaching. The biggest goal is self-evolution with individual responsibility. The four main conscientiological pillars can be highlighted:

- 1) Bioenergetics – assumes the existence of the energies present in all dimensions. It considers the influence of immanent and consciential energies besides brain perceptions registered by the physical senses. The consciousness perceives and mobilizes bioenergies with own resources.

- 2) Holosomatics – admits the existence of the holosoma, with the various bodies, through which the consciousness manifests (soma, energosoma, psychosoma and mentalsoma). Each of the bodies is more suitable for manifestation in a certain existential dimension.
- 3) Multidimensionality – encompasses consciential and interdimensional interactions, supporting holosomatics.
- 4) Multiexistentiality – supports the principle that the consciousness is multiexistential and multimillennial; interspersing lives in series with intermissive periods between human lives.

CONSCIENTIAL PARADIGM

The study of the consciousness has a very personal, empirical, subjective character, needing self-experimentation methodology to self-knowledge, to admit cognitions or convictions regarding cutting-edge relative truths (verpons). The consciousness is the object of technical research and rational refutations, focusing on specialties that can be approached in an advanced and evolutionary way.

Consciential paradigm postulates immortality of the consciousness and lucid projection as pillars of scientific method for approaching consciential reality. Projected outside the physical body, the consciousness realizes its identity as such, its vehicles of manifestation and its existence in various intraphysical and extra-physical dimensions.

Materialistic conceptions based on methodical and technical knowledge apprehended from observation and interpretation of phenomena and interactions ground conscientiology as a science, which focuses on consciential protagonism in self-experiences with a self-experimentation perspective, and self-evolutionary, considering the principle of disbelief.

11) VEHICLES OF MANIFESTATION OF THE CONSCIOUSNESS

1) Soma. It is the dense and tangible body that allows the consciousness to perceive the rustic and intense sensations of the 5 basic senses. The physical body is suitable for living in the intraphysical dimension, has compulsory needs for food, breathing, sex, in addition to clothing and hygiene. The brain is the physical structure responsible for the command of the soma, requiring intellectual vigor stimulated by interneural connections, developing specific intelligences.

The consciousness when manifesting in intraphysical dimension uses a new human body, to resomate (to be reborn), compressing its microuniverse under intraphysical restraint. The consciousness' personal attributes, evolutionary achievements and knowledge baggage are temporarily limited, and, as it matures biologically, depending on personal effort, will recover potentialities and acquire new

knowledge. This condition of restriction is little perceived by the conscin (intrap-physical consciousness), which may or may not regain lucidity in each life.

2) Energosoma. Energetic temporary envelope, coexisting and surrounding human body, the mediator between physical body and psychosoma. It presents humanoid shape and natural luminosity, resulting from the network of energy circulation channels that make up the aura or psychosphere. It comprises energy vortexes, the so-called chakras and the silver cord, the bond of semi-material cells, intercorporeal between psychosoma and soma during the consciousness' projections, maintaining this elastic connection in the sphere of extraphysical action of the consciousness.

The energosoma acts relatively free during semiprojection, release or coincidence either through the use of techniques for mobilizing energies or through projections out of the body. It is the vehicle of vitality, that controls body metabolism and helps renewing cells. The energosoma is important in the conscin's (intrap-physical consciousness) parapsychic and bioenergetic manifestations, and ectoplasm production.

3) Psychosoma. This vehicle of the consciousness lasts longer than the former, manifesting itself in the extraphysical dimension and providing consciential projections, constituted by rarefied, subtle matter, presenting specific extraphysical attributes. The attributes of the psychosoma are in accordance with the field and the vibratory frequency of energy developed by the consciousness, generally adjusted with thosenity and the possibility of creating morphothosenes (thought-forms) analogous to the intraphysicality, actions facilitated by the extraphysical environment.

4) Mentalsoma. This is the most subtle, flexible and evolved vehicle, permanent, shapeless, and is represented as a ball of energy. The seat of the mentalsoma is in the parabrains (extraphysical brain of the psychosoma). Can adjust, balance and homogenize the holosoma; it radiates and projects thosenes and morphothosenes, that is, it transmits images, feelings and thoughts. The mentalsoma develops over multiple lives and is linked to the psychosoma through the golden cord.

Thosene is manifestation of the predominant consciential energy in different multidimensional environments. Morphothosene is the ideoplastic form modeled in the extraphysical dimension through consciousnesses' thosenes, being either an ancient or updated mental image according to the *Zeitgeist*. As a unit of practical action of the consciousness, thosene is expressed together and inseparably in any circumstance or evolutionary moment. Thosene is holosomatic, comprehending thought or idea (*tho*), feeling or emotion (*sen*), and consciential energy (*e*), concerning modulated and amplified energy, establishing the quality of each vehicle of manifestation.

12) CONSIDERATIONS ABOUT HOLOSOMATOLOGY AND SELF-RESEARCH

Holosomatology is the specialty of Conscientiology that makes the theoretical and practical study of the holosoma, the set of vehicles of manifestations, their functions and applications by the (intra and extraphysical) consciousness. Each vehicle acts in a peculiar way according to the dimension in which the consciousness manifests itself.

Self-researchology is the specialty of Conscientiology dedicated to studies or research of the consciousness itself, during the process of self-cognitive, ideational and experiential acquisitions, as an opportunity to deepen the necessary recycling. As a principle, facts and parafacts (extraphysical facts) guide research in continuing efforts on technical or scientific findings from investigations and intra and extraphysical observations.

The register is one of the utilitarian self-research tools. Exhaustive and detailed notes in real time of critical moments are further analyzed, recording search for talents, and personal difficulties based on daily actions, to be worked on as a priority; the register of affinities with other consciousnesses, self-singularities, self-predilections, self-potential, contributions received in human life. In short, notes of the main personal characteristics help self-recognition and deep self-research.

Holosomatic self-research is application to the studies of consciousness itself, by itself, of all research tools available, at the same time, in the conscial microuniverse on holosoma themes. The conscin's willingness to know itself, self-assess, investigate itself with cosmoethical sincerity (cosmic morality) in an organized way and with experienced scientificity promotes intraconscial self-recycling.

Holosomatic health is the state of balance, harmony and qualitative consonance of each vehicle of manifestation regarding the homeostatic interaction between them, constituting a resource for self-evolution. Self-awareness of holosomatic responsibility is important, benefiting self-sustainability of healthy manifestations in intra and extraphysicality.

Conscientiology admits multidimensional, extraphysical reality bringing a complex knowledge proposal when claiming self-experimentation as research method. Such approach does not fit to what can be shared objectively, as in conventional science. Hence the originality, logic, coherent structure and internal consistency in the conscientiological challenge compared with the positivistic or empirical framework of other sciences.

FINAL CONSIDERATIONS

- **Materialism** refers to the material world as being everything that exists, matter and physical energy. It understands success as material progress. It treats

the reality of the universe as natural, social or mental phenomena. Feelings are understood as mechanical reactions of human organism and thought is ultimately the brain.

- Conscientiology presents a **holophilosophical universalist theorice** and encompasses a set of knowledge, which enhance the understanding of cosmic and evolutionary realities in the consciousnesses' group and personal context. **Holophilosophical and conscientiological orientation** is relevant in all knowledge kinds, based on Cosmoethics and on egalitarian, universalistic sense.

- **Dogmatic Hellenistic schools**, such as Stoicism and Epicureanism, have similarities in the way of conceiving philosophy: they keep the spirit of Socrates, addressing to all social classes. Epicureans focused on the pursuit of pleasure, on reducing pain, on being rational. Stoics also sought mental tranquility, absence of worries and passions, the ataraxia of a life governed by virtue and reason. Today, these two great contesting **philosophies of ancient times** are reduced to attitudes about comfort and pleasure.

- **Philosophical thinking** deals with the issues of intraphysical human life, highlighting morals, transitory power, from a speculative, theoretical-metaphysical point of view, falling into long-winded and diffuse excesses. The restriction on the reflection of intraphysical events considers human finitude and infinity in a limited way, it does not understand the existence of successive lives. It treats thought as one-dimensional, generalist, elaborating conventional theoretical models and methods.

- The **Scientific Revolution** preached critical sense, allowing man to observe natural phenomena more closely. The introduction of mathematical treatment in describing the movements of planets, the development of more rigorous and critical scientific methods changed the way of systematizing reality, bringing new ideas to the emerging society.

- The **materialists of the eighteenth century**, more connected to progressive science, had more experiences behind them than the materialists of past generations. They got stuck to the study of nature's laws. From then on, the idea that everything obeys those laws began to dominate scientific thought.

- The **historical and dialectical materialist epistemology** exhibits a commitment to the analysis of materiality and social objectivity, closely linked to the development and social interactivity, of concrete reality, throughout historical transformations. Marx did not elaborate a specific work on his research method but demonstrated it in the writing of *Das Kapital*, where he tried to explain the economic relations and capture the fundamental contradictions and antagonisms of society, showing the genesis and development of capitalism.

- **Historically**, the pioneers of modern science developed the concept of mechanistic science with an objective view. From the modern era on, the various scientific areas were formalized, separating themselves initially from philosophy,

and focusing on experimentally based knowledge. Seeking universality in particularity, based on individual clippings of reality.

- The **scientific or materialist paradigm** supports the collective consciential enterprise to expand, organize, accumulate, transmit and renew knowledge related to the reality of the macrocosm within the intraphysical dimension. Conventional science is partially in face of the consciousness' holosomatic, multidimensional and multiexistential reality.

- The **conscientiological neoscience** is the scientific endeavor based and expanded by the consciential paradigm; multidimensional research relates macrocosmos and microcosmos (consciousness), as an object of research. The development of **materialistic science** configures the propaedeutics necessary for the appearance of **this neoscience**, transforming mainstream-science paradigm into parascience.

- **Conscientiology** proposes the multidimensional consciousness as the object of theoretical and practical research. The technical study of the global manifestations of consciousness in their effects and applications in intra and extraphysicality constitutes an advanced resource for experienced scientificity, establishing the pragmatic functions of the principle of disbelief.

- **Holosomatology** is the specialty of conscientiology for the theorice and multidimensional study of the holosoma. **Self-researchology** is also a specialty, dedicated to the study of the consciousness itself, which aims to expand its autonomy and achieve holomaturity (integrated maturity of the consciousness), based on the consciential paradigm.

- **Holosomatic self-research** consists in the specific and theorice self-investigation of each vehicle of manifestation of the consciousness to achieve holosomatic homeostasis. Personal progress is conquered by the persistent change in habits and attitudes that are cosmoethical and pro-evolutionary.

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Inês Terezinha Soares Fernandes do Rêgo is a Geologist and Professor, graduated in Geology, specialized in Geochemistry, Master in Geosciences, UFRGS; PhD in Land Sciences, USP/SP; Brazilian, from Porto Alegre, RS; volunteer to IIPC- Porto Alegre, since 2013. Conscientiology instructor since 2014. Penta practitioner since 2015.

Translation: Sergio Fernandes (ISIC).

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